1:Heckewelder M-5 (ca. 1800)1819
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bank of the river. The Cornplanter, chief of this nation, observing some uneasiness among the officers and people of the place, and fearing the murder at this time and place, might perhaps create much disturbance, waited in the morning on the Governor, whom he desired "not to be uneasy about what had happened the preceding night, for the man who had been killed was of no "consequence." This meant in other words, that he was disowned for his bad conduct by his countrymen, and that his death would not be a loss to his nation.

CHAPTER VIII.

EDUCATION.

IT may justly be a subject of wonder, how a nation without a written code of laws or system of jurisprudence, without any form or constitution of government, and without even a single elective or hereditary magistrate, can subsist together in peace and harmony, and in the exercise of the moral virtues; how a people can be well and effectually governed without any external authority; by the mere force of the ascendancy which men of superior minds have over those of a more ordinary stamp; by a tacit, yet universal submission to the aristocracy of experience, talents and virtue! Such, nevertheless, is the spectacle which an Indian nation exhibits to the eye of a stranger. I have been a witness to it for a long series of years, and after much observation and reflection to discover the cause of this phenomenon, I think I have reason to be satisfied that it is in

1:Heckewelder M-5 (ca. 1800)1819
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a great degree to be ascribed to the pains which the Indians take to instil at an early age honest and virtuous principles upon the minds of their children, and to the method which they pursue in educating them. This method I will not call a system; for systems are unknown to these sons of nature, who, by following alone her simple dictates, have at once discovered and follow without effort that plain obvious path which the philosophers of Europe have been so long in search of.

The first step that parents take towards the education of their children, is to prepare them for future happiness, by impressing upon their tender minds, that they are indebted for their existence to a great, good and benevolent Spirit, who not only has given them life, but has ordained them for certain great purposes. That he has given them a fertile extensive country well stocked with game of every kind for their subsistence, and that by one of his inferior spirits he has also sent down to them from above corn, pumpkins, squashes, beans and other vegetables for their nourishment; all which blessings their ancestors have enjoyed for a great number of ages. That this great Spirit looks down upon the Indians, to see whether they are grateful to him and make him a due return for the many benefits he has bestowed, and therefore that it is their duty to show their thankfulness by worshipping him, and doing that which is pleasing in his sight.

This is in substance the first lesson taught, and from time to time repeated to the Indian children, which naturally leads them to reflect and gradually to understand that a being which hath done such great things for them, and all to make them happy, must be good indeed, and that it is surely their duty to do something that will please him. They are then told that their ancestors, who received all this from the hands of the great Spirit, and lived in the enjoyment of it, must have been informed of what would be most pleasing to this good being, and of

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869 the manner in which his favour could be most surely obtained, and they are directed to look up for instruction to those who know all this, to learn from them, and revere them for their wisdom and the knowledge which they possess; this creates in the children a strong sentiment of respect for their elders, and a desire to follow their advice and example. Their young ambition is then excited by telling them that they were made the superiors of all other creatures, and are to have power over them; great pains are taken to make this feeling take an early root, and it becomes in fact their ruling passion through life; for no pains are spared to instil into them that by following the advice of the most admired and extolled hunter, trapper or warrior, they will at a future day acquire a degree of fame and reputation, equal to that which he possesses; that by submitting to the counsels of [554] the aged, the chiefs, the men superior in wisdom, they may also rise to glory, and be called *Wisemen*, an honourable title, to which no Indian is indifferent. They are finally told that if they respect the aged and infirm, and are kind and obliging to them, they will be treated in the same manner when their turn comes to feel the infirmities of old age.

867 When this first and most important lesson is thought to be sufficiently impressed upon children's minds, the parents next proceed to make them sensible of the distinction between good and evil; they tell them that there are good actions and bad actions, both equally open to them to do or commit; that good acts are pleasing to the good Spirit which gave them their existence, and that on the contrary, all that is bad proceeds from the bad spirit who has given them nothing, and who cannot give them any thing that is good, because he has it not, and therefore he envies them that which they have received from the good Spirit, who is far superior to the bad one.

This introductory lesson, if it may be so called, natu-

2:Newcomb E-4, 5 (1951-1952) 1956
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Bucks-horn, or the like."[37] In everyday life kinship terms were used rather than personal names.[38] Denton also said:

> Any Indian being dead, his name dies with him, no person daring ever after to mention his name, it being not only a breach of their Law, but an abuse to his friends & relations present, as if it were done on purpose to renew their grief: And any other person whatsoever that is named after that name doth incontinently change his name & takes a new one.[39]

Education and Training of Children

Children were nursed until they were three or four years old, but were increasingly fed meat and other specially prepared foods. Holm said they were taught to walk when they were nine months old.[40] When boys were four or five years old, they were given their first instruction in hunting, warfare, and woodcraft, as well as in other phases of a man's life.[41] Girls at the same age were initiated into the duties of housekeeping and the planting and cultivating of gardens. Old people, particularly grandparents, played an important role in instructing the children in tradition, religion, and correct behavior (O.A., N.D.). According to Trowbridge, men took upon themselves the duty of instructing the young of their phratry.[42] The earlier documents are silent on these points, but there seems to be no reason why these more modern data do not represent the customs of a former period.

In earlier times physical punishment was seldom if ever used on the children; explanation, ridicule, exhortation, and threats took its place.[43] Obedience was sometimes enforced by threats of punishment by the Mask Being. If a child was slow to rise in the morning, for instance, the recalcitrant one was told that this supernatural creature would visit him and poke him with a stick (N.D.). It was also believed that the supernatural powers punished disobedient children by causing them to become weak and sickly (N.D.). The myth of a great, naked bear was frequently used, since disobedient children were said to be its particular victims.[44] Children were described as being well behaved; a captive brought up by the Delawares said that "honesty, bravery and hospitality are cardinal virtues with them. . . . Their young, in a remarkable degree, reverence and honor the aged, especially their parents."[45] Not only were the old respected, but game and various other presents were often given to them.[46]

As children grew older, the boys in particular were more and more exposed to a toughening program. Training was one of increasing hardship, up to and including the puberty rituals. Children were forced to

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[37] Denton, 1845, p. 8.
[38] Trowbridge MS.
[39] Denton, 1845, p. 8.
[40] Holm, 1834, p. 127.
[41] Lindestrom, 1925, p. 202; Harrington, 1913, p. 213; Trowbridge MS.
[42] Trowbridge MS.
[43] Brickell, 1842, p. 47; Zeisberger, 1910, p. 81.
[44] Herkewelder, 1789, pp. 260-62.
[45] Brickell, 1842, p. 48.
[46] Zeisberger, 1910, p. 76.

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

302 mixed with tallow. The reason given for this action was to
783 impress the Great Spirit with the fact that his people were up and about and observant of cleanliness and good appearance as they went about their tasks,—in short, that they were consciously alive and mindful of their obligations toward the rules of life taught by him.

782 Children were awakened about sunrise and instructed to
869 wash their faces at once so that the Great Spirit would see that they were not lazy but ready and prepared for the day's duties. Young people were, moreover, advised to lift their feet nicely when they walked, and to find constantly something to do to engage their time in occupations that would be helpful to their parents and others. These monitions were also backed by the instructions that the Great Spirit would find them meritorious in conduct and reward them with a long and happy life. The present members of the nation who were brought up in such practices lament deeply the indifference of members of the present generation in such matters, attributing the decline of their people to failure in observing the teachings which made their ancestors powerful and respected.

788 A rite recorded of the Delawares of former times was the
515 washing of youths each morning in clear running water, preferably that of streams, both in winter and summer, suggestive of a "river-cult." We hear of this habit frequently in the narratives of Delaware history when the tribe resided in the East. It seems to have been insisted upon generally for youths,[6] even enforced upon white boys who had been taken captive and adopted in the Nation, as we see in the following narrative.

727 To have spoken of personal purification by immersion in
783 the water of streams leads to a more formal method of washing away defilement by the same means. Referring to John McCullough, who in 1776 wrote of his experiences while living as a captive with the then hostile Delawares, we are told of his enforced "conversion" to paganism at the hands

[6] An interesting resume of Delaware practices in the training of youths and warriors is given in the account of a Delaware author who describes the daily plunge into the river by boys undergoing the course of training in pairs. Cf. R. C. Adams, "Legends of the Delaware Indians," Washington, D. C., 1905, p. 26.

9: Kinietz E-4, 5 (1938) 1946
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553 being descriptive may be more appropriate for children; at others because the subject has performed some remarkable feat of bravery or is otherwise deserving of a favorite name.

[551] E. R. and W. L. said that there were no second names except English ones and nicknames.

103. Education

867 869 CAPTAIN PIPE—Each man considers it his duty to advise the children of the same tribe with himself, and to instruct them by precept the way they should go, and to this kind of advice the father, though he may be never so great a scoundrel, is very particular, always enforcing the duty of correctness in their moral conduct. There is no system of education among them.

The account of the way J. W. was raised was recorded, practically verbatim, as follows:

When I was a baby they took good care of me—raise me so I could walk. When I was little my mother had to be awfully [262] careful. There was a certain food she must not eat. Not any side meat, or inside (liver, etc.) while nursing. Ham and shoulders all right—gave her strength. Any kind of vegetables, fruits, were all right. Anything cracked like nuts must not be eaten. Hominy all right. Must be careful about going [784] places, seeing things that surprise you which might get inside and affect child through milk. No cradles—wrap up in nice little clean cloths.

262 869 When I can eat: must not eat lots of different foods; such as like egg, inside meat; only outside but just good meat—none close to joint or head. Corn, vegetables all right, fruits all right but just so much.

When I can help myself—so I can see, eat by myself, well then any food, nuts or meat must not be eaten first, but give to either father, mother or other old folks, and then eat and as much as I want. Then they tell me certain parts I must not eat from then on until I am a man. They say don't ever eat egg, no liver, don't drink soup, unless you tell me, then I tell you what to do before you take, to give you strength. I say I want soup—they say run about a quarter of a mile (after taking).

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

That gives me strength in the legs. Don't eat with your folks, wait until they get done. They leave what you should eat. 262 869

When my mother and father go somewhere, they take me along but I must not pry around but stay with one of my folks. Then if they think I should be out they tell me "go out there and play but play good—whoever you see you must mind him —pay attention." Come back when they can you. Afternoon from three to four o'clock one must not play, run around or holler. Do not eat in the evening. Drink very little water. Go to bed at sundown. In the morning, just day, get up, wash, clean yourself up, take a refreshing. The sun come up and see you, give you strength, life. They tell me when you go out be careful. To go a little ways, you ask. Maybe want a little water, go get it—grandfather—have a thought—great thing—give you strength, give it to your folks, they thank you, drink, then you take it. Same way wood, go get it, put it over here, let your folks put it in the fire, don't put in fire until they tell you so. Don't just hit things with your ax until we tell you so. Don't kick things, there's your hand—use it—pick it up—if you can't pick up something in your way, go around. Then suppose somebody come—anybody—don't go meet him, or talk to him—stay away. But if somebody call you, have something for you to do, come and do it. Maybe he have something to tell you—don't forget it—maybe he give you good advice. Don't ever stand there and look at people too much. Look at them when they tell you something. Then when you get to be a big boy, you know and recognize things. You kill game—must not eat. I don't get to eat first game, give it to folks and let them eat it. Next game you can eat but there are certain parts like back you must not eat until you are a man. Then my father or mother send me some place to see somebody—tell him they want him to come over but I must come right back. When I get back they ask me if I tell them and what they say. I must answer if I am playing around and they call me—not just come but answer. Come with whip to show me if I get beyond call. Wore long homemade shirt, breechcloth, moccasins (barefoot in summer). Leggings of heavy cloth in winter. No hat. One little thin blanket in one corner or

867 [86] [29]